

THE  
DEIL CAST OUT;

BEING AN

*AUTHENTIC NARRATIVE OF FACTS*

RESPECTING

GEORGE LUKINS,

WHO WAS WONDERFULLY DELIVERED FROM AN

*Evil Spirit.*

IN THE VESTRY-ROOM OF TEMPLE CHURCH, BRISTOL,  
ON FRIDAY, JUNE 13, 1788.

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Heal the sick, cleanse the lepers, raise the dead, **CAST OUT**  
**DEVILS**: freely ye have received, freely give. Matt. x. 8.

And these signs shall follow them that believe; In my name shall  
they **CAST OUT DEVILS**, they shall speak with new tongues.

Mark xvi. 17

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## PREFACE.

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WHEN the occurrence related in the following pages took place, it made a considerable noise in Bristol and its vicinity. Many deemed the vicar of Temple church, and the other gentlemen concerned in the dispossessing, as deluded fanatics. When any unprejudiced person has, however, perused the singular account itself, and the testimonials respecting the character of the afflicted object, and considered the respectable names mentioned in the work, he will, we are persuaded, be led to entertain very little doubt of its authenticity. The gentleman referred to in the note at the foot of p. 18, was an eminently pious man and zealous preacher of the Gospel; we may therefore rely on his assertion. Supposing it did not bear such marks of reality as mentioned above, there exists nothing which declares such an occurrence to be impossible. That men have absolutely been possessed of devils, none, who believe the Bible, can possibly deny. There are few chapters in the Evangelists which do not contain an account of some object afflicted in this way, and numerous are the instances in which Jesus evinced his superiority over the powers of darkness in delivering men from their tyranny. Part of his

charge to the apostles was "In my name s<sup>t</sup> ye cast out devils" and we find Christians exercising this gift for above two centuries after the resurrection of their Lord.\* It may be said miracles have ceased.—It may be so generally speaking, but it is nowhere asserted in Scripture that nothing super-human should ever more occur. It is nowhere said that satan should not again possess the minds of men in the manner he did when our Redeemer sojourned below. We must therefore infer that the case of Lukins is not impossible, and as it is not impossible, the testimonials with which it is accompanied lead us to conclude that he was absolutely possessed of the devil.

Some who acknowledge the possibility of his case will ask "is the power of working miracles continued in the church to the present day? In reply we can only state what is recorded on the pages of eternal Truth :— If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea ; it shall be done." Matt. xxi. 21. And "Again I say unto you, that if two of you shall agree on earth, as touching any thing that ye shall ask, it shall be done for them of my father which is in heaven." Matt. xiii. 19. We have only to add that, in our opinion, the texts cited are as applicable to the present day, as they were to the time at which they were uttered.

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\* Tertul. Apolog. cap. xxii.

Minut. Fæl. cap. xxvi.

THE  
DEVIL CAST OUT,



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ON Saturday, May 31st, Mrs. Sarah Baber called on me, acquainting me that she had just returned from a visit to Yatton, in the county of Somerset, where she had found a poor man afflicted with a most extraordinary malady. She said his name was George Lukins ; that he had fits daily during her stay at Yatton, in which he sang and screamed in various sounds, some of which did not resemble the modifications of a human voice ; that he cursed and swore in a most tremendous manner, while in his fits, and declared that doctors could do him no service. Some years ago she resided at Yatton several years together, her husband being a native of that part of the country : both of them well knew George Lukins' relations, and were thoroughly acquainted with many of the neighbourhood, who, in every instance, asserted that George Lukins bore an extraordinary good character from his childhood, and had constantly attended the church and sacrament. Of her own knowledge she likewise said,

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that she could take upon her to affirm, that he had been subject to fits of a very uncommon nature, for the last eighteen years, for the cure of which he had been placed under the care of Mr. Smith, an eminent surgeon of Wrington, who administered all the assistance in his power, without effect: many other medical gentlemen, she said, had in like manner tried to help him, but in vain. Many of the people about Yatton then supposed him to be bewitched; but latterly he had himself declared that he was possessed of seven devils, and that nothing would avail but the united efforts of seven clergymen, who could ask deliverance for him in faith; but seven could not be procured in that neighbourhood to meet his ideas, and try the experiment: she therefore earnestly requested me to go to Yatton and see him.

Mrs. Baber having till very lately been my parishioner in Temple parish, for nearly nine years, I have had opportunities of observing her manner of life, and have seen her to be an example of practical religion, and undissembled piety: and therefore without any hesitation I could admit the whole of this relation to be true, upon the credit of her testimony: and accordingly replied that it would be a pleasure to me to attend to her wish, but the multifarious engagements in this city prevented my going, I however added that if the unfortunate sufferer could be brought to Bristol, I would solicit some of my friends to join me in supplication for him.

It was through the influence of that direction of St. Paul, "As we have opportunity let us do good unto all men," that I consented for George Lukins to be brought to me; little expecting that an attention to his pitiable case, would have produced such a torrent of opposition, and illiberal abuse upon the parties concerned in his relief.

A few days after, on Saturday the 17th day of June, George Lukins came to Mr. Westcote's, in Redclif-

street; where he was seen for some days in his fits, by many of our respectable inhabitants; all of whom as with one voice declared, that they were struck with horror and amazement, at the sounds and expressions which they heard, and the unaaccountable agitations and convulsions which they beheld.

In compliance with my promise to Mrs. Baber, I applied to such of the clergy of the established church, (among those comprehended within the circle of my acquaintance,) as I conceived to be most cordial in the belief of supernatural influences, namely, to the Rev. Mr. Symes, Rector of St. Werburgh's; the Rev. Dr Robins, Precentor of the Cathedral; and the Rev. Mr. Brown, Rector of Portishead; requesting that these Gentlemen would with me attend a meeting for prayer in behalf of this object of our commiseration; but though they acknowledged it as their opinion, that his was a wonderful case, I could not prevail upon them to engage in this attempt for his relief. And as these Gentlemen rejected my application, it appeared to me, that there was no rational ground of hope for more success, with those of my brethren, who were less disposed to admit the doctrine of the influence of good and evil spirits. The more I saw and heard of the misery of George Lukins, the more I pitied him, and being unwilling to dismiss him from Bristol till some effort had been made for his recovery, I next desired certain persons in connection with the Rev. Mr. Wesley, to attend a prayer meeting on his account; to which request they readily acceded. Accordingly a meeting was appointed on Friday morning, the 13th of June, at eleven o'clock. And as the most horrible noises generally proceeded from him in his fits, it was suggested that the vestry-room of Temple church, which is bounded by the church-yard, was the most retired place to be found in Temple parish; and for that reason that situation was preferred

to any other, it being our design to conduct his business as secret as possible. But we soon found our design in this respect was rendered abortive ; for on Wednesday evening the 11th of June, there was published in the Bristol Gazette, the following ingenious letter, which was copied from the Bath Chronicle :—

*To the PRINTER of the BRISTOL GAZETTE.*

SIR,

WHEN you can spare room in your Gazette, I think you will not be able to gratify the public with any account so extraordinary as the following. It is the most singular case of perverted reason and bodily suffering that I ever heard of; nor have the most learned and ingenious men been able to solve the phenomenon, much less to administer relief to the afflicted object. You may depend on the authenticity of every part of the relation, a member of my family having been near thirty years minister of the place where the person resides, many of my friends still inhabiting it, and myself having been frequently a witness to the facts I shall mention.

About eighteen years ago the unfortunate subject of this epistle, going about the neighbourhood with other young fellows, acting Christmas plays or mummeries, suddenly fell down senseless, and was with great difficulty recovered. When he came to himself, the account he gave was, that he seemed at the moment of his fall to have received a violent blow from the hand of some person, who, as he thought, was allowed thus to punish him for acting a part in the play. From that moment, he has been subject, at certain and different periods, to fits of a most singular and dreadful nature. The first symptom is a powerful

agitation of the right hand, to which succeed terrible distortions of the countenance. The influence of the fit has then commenced. He declares in a roaring voice that he is the devil, who with many horrid execrations summons about him certain persons devoted to his will, and commands them to torture this unhappy patient with all the diabolical means in their power. The supposed demon then directs his servants to sing. Accordingly the patient sings in a different voice a jovial hunting song, which, having received the approbation of the *foul fiend*, is succeeded by a song in a female voice, very delicately expressed; and this is followed, at the particular injunction of the demon, by a pastoral song in the form of a dialogue, sung by, and in the real character of, the patient himself. After a pause and more violent distortions, he again personates the demon, and sings in a hoarse, frightful voice another hunting song. But in all these songs, whenever any expression of goodness, benevolence, or innocence, occurs in the original, it is regularly changed to another of its opposite meaning : neither can the patient bear to hear any good words whatever, nor any expression relating to the church, during the influence of his fit, but is exasperated by them into the most shocking degree of blasphemy and outrage. Neither can he speak or write any expressions of this tendency, whilst the subsequent weakness of his fits is upon him ; but is driven to madness by their mention. Having performed the songs, he continues to personate the demon, and derides the attempts which the patient has been making to get out of his power, and declares, that he will persecute and torment him more and more to the end of his life, and that all the efforts of parsons and physicians shall prove fruitless. An *Inverted Te Deum* is then sung in the alternate voices of a man and woman, who with much profaneness thank the demon for having given

them power over the patient, which they will continue to exercise as long as he lives. The demon then concludes the ceremony, by declaring his unalterable resolution of punishing him for ever ; and after barking fiercely, and interspersing many assertions of his own diabolical dignity, the fit subsides into the same agitation of the right hand which introduced it, and the patient recovers from its influence, utterly weakened and exhausted. At certain periods of the fit, he is so violent, that an assistant is always obliged to be at hand, to restrain him from committing some injury on himself : though to the spectators he is perfectly harmless. He understands all that is said and done during his fits, and will even reply sometimes to questions asked him. He is under the influence of these paroxysms generally near an hour, during which time his eyes are fast closed. Sometimes he fancies himself changed into the form of some animal, when he assumes all the motions and sounds that are peculiar to it. From the execrations he utters it may be presumed, that he is or was of an abandoned and profligate character, but the reverse is the truth ; he was ever of a remarkable innocent and inoffensive disposition. Every method that the variety of persons who have come to see him have suggested, every effort of some very ingenious gentlemen of the faculty who applied their serious attention to his case, has been long ago and recently exerted without success ; and some years ago he was sent to St. George's hospital, where he remained about twenty weeks, and was pronounced incurable. Of late, he has every day at least three and sometimes nine of these fits, which have reduced him to great weakness and almost to despair : for he cannot hear any virtuous or religious expression used without pain and horror. The emaciated and exhausted figure which he presents, the number of years which he has been subject to this malady, and the prospect of want

and distress which lies before him, through being thus disabled from following his business; all preclude the suspicion of imposture. His life is become a series of intense\* and anxiety.

Should any of your readers question the authenticity of this relation, or conceive themselves able to administer relief or even mitigation to this afflicted object, you know your correspondent, and have my free consent to refer them to me.

I remain,

Your very humble servant,

W. R. W.

This letter (which will stand upon record as a lasting monument to the honour of the humanity and good sense of its writer,) very much attracted the notice of the citizens; and it having by some means or other been made known, contrary to our desire, that a prayer meeting on Friday morning was to be held in the vestry-room of Temple church, for the man who was the subject of that letter, a considerable number of people (who had met with this information) planted themselves upon the walls of the vestry-room and heard part of the prayers, the singing, the conversation, and the wonderful sounds which proceeded from George Lukins, and carried some account of these circumstances to a printer, who instantly dispatched papers upon the subject, through the streets of Bristol, and its vicinage. Similar papers were shortly cried through the streets of Bath, London, and through many other parts of the land. So that contrary to our

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\*This is, probably, an error of the press---I have, however, followed the copy.

design the affair was in this manner brought before the public.

On Friday morning, June 13, the following persons, accompanied with George Lukins, met me at the vestry-room at Temple church, at eleven o'clock, to offer up petitions to the throne of grace, for the relief of this afflicted man :

MR. J. BROADBENT,	MR. J. WESTCOTE,
MR. J. VALTON,	MR. J. LARD,
MR. J. BRETTLE,	MR. T. DELVE,
MR. B. RHODES,	MR. REES,
MR. T. MAC GEARY,	MR. DEVEREL,*
MR. W. HUNT,	MR. TUCKER,
N. GIFFORD, Esq.	MR. GWYER.

In consequence of the papers which were published through the greatest part of the kingdom, without our consent, many strange falsehoods arose, and were propagated in divers places; which being communicated to some of our friends, they were induced, in order to prevent the people at large from suffering impositions, hastily to put together the following short, but true relation, of the occurrences of that morning, which was published in the Bristol Gazette, on Wednesday the 18th day of June.

\* This Gentleman was well known to Mrs. C. He preached at her native village two years, and generally slept at her father's on the evenings of his attendance. When questioned as to the truth of the account of George Lukins, he declared that it was strictly authentic, and added, that he had never witnessed such a scene before and hoped he never should again.

*A short Account of the Singular Deliverance of George Lukins, of the parish of Yatton, in the County of Somerset, aged forty four, and by trade a Taylor.*

Some persons, who had been acquainted with his unhappy situation for many years, had heard him repeatedly say that he was possessed with seven devils, and if seven ministers could be got to pray with him in faith, they would be cast out. But this declaration being treated as a visionary matter, he remained in his former state, notwithstanding every means made use of for his cure. However, a person who felt much for his deplorable case had brought him to Bristol last week, to see if any thing could be done for him, and to meet the subject on his own ground of an expected cure.

After he had been here a few days, and was seen by many persons in his fits or spasms, (who observed that the particular circumstances attending them fully coincided with the foregoing letter) several Ministers were prevailed upon to meet on the occasion. They accordingly met in the vestry-room of Temple Church, on Friday the 13th instant, at eleven o'clock in the forenoon, attended by the poor man, and several other persons to assist in the management of him in his fits: and the following is a relation of some of the particulars on the above awful occasion.

I. They began singing an hymn, on which the man was immediately thrown into strange agitations, (very different from his usual seizures) his face was variously distorted, and his whole body strongly convulsed. His right hand and arm then began to shake with violence, and after some violent throes, he spake in a deep, hoarse, hollow voice, *personating an invisible agent*, calling the man to an account, and upbraiding him as a fool for bringing that silly company together:

said it was to no purpose, and swore, "by his infernal den," that he would never quit his hold of him, but would torment him a thonsand times worse for making this vain attempt.

2. He then began to sing in his usual manner, (*still personating some invisible agent,*) horribly blaspheming, boasted of his usual power, and vowed eternal vengeance on the miserable object, and on those present for daring to oppose him ; and commanded his "faithful and obedient servants" to appear and take their stations.

3. He then spake in a female voice, very expressive of scorn and derision, and demanded to know why the fool had brought such a company there ? And swore "by the devil" that he would not quit his hold of him, and bid defiance to and cursed all, who should attempt to rescue the miserable object from them. He then sung, in the same female voice, a kind of love song, at the conclusion of which he was violently tortured, and repeated most horrible imprecations.

4. Another invisible agent came forth, assuming a different voice, but his manner much the same as the preceding one. A kind of dialogue was then sung in a hoarse and soft voice alternately ; at the conclusion of which, as before, the man was thrown into violent agonies, and blasphemed in a manner too dreadful to be expressed.

5. He then personated, and said, "I am the great Devil ;" and after much boasting of his power, and bidding defiance to all his opposers, sung a kind of hunting song ; at the conclusion of which he was most violently tortured, so that it was with difficulty that two strong men could hold him, (though he is but a small man, and very weak in constitution) ; sometimes he would set up a hideous laugh, and at other times would bark in a manner indescribably horrid.

6. After this he summoned all the infernals to ap-

pear, and drive the company away. And while the ministers were engaged in fervent prayer, he sung a Te Deum to the devil, in different voices,—saying, “We praise thee, O devil ; we acknowledge thee to be the supreme governor,” &c. &c.

7. When the noise was so great as to obstruct the company proceeding in prayer, they sang together an hymn suitable to the occasion. Whilst they were in prayer, the voice that personated the great devil bid them defiance, cursing and vowing dreadful vengeance on all present. One in the company commanded him in the name of the great Jehovah to declare his name? To which he replied, “I am the devil.” The same person then charged him in the name of the great Jehovah to declare why he tormented the man ? To which he made answer, “That I may shew my power amongst men.”

8. The poor man still remained in great agonies and torture, and prayer was continued for his deliverance. A clergyman present desired him to repeat the name of “Jesus,” and several times repeated it to him, at all of which he replied “devil.”—During this attempt a small faint voice was heard saying, “Why don’t you adjure?” On which the clergyman commanded, in the name of Jesus, and in the name of the Father, the Son and the Holy Ghost, the evil spirit to depart from the man ; which he repeated several times : when a voice was heard to say, “Must I give up my power ?” and this was followed by dreadful howlings. Soon after another voice, as with astonishment, said, “Our master has deceived us”—The clergyman still continuing to repeat the adjuration, a voice was heard to say, “Where shall we go?” and the reply was, “To hell, thine own infernal den, and return no more to torment this man.” On this the man’s agitations and distortions were stronger than ever, attended with the most dreadful howling that can be conceived.

But as soon as this conflict was over, he said, "Blessed Jesus!"—became quite serene, immediately praised God for his deliverance, and kneeling down said the Lord's prayer and returned his most devout thanks to all who were present.

The meeting broke up a little before one o'clock, having lasted near two hours, and the man went away entirely delivered, and has had no return of the disorder since.

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It is not easy to conceive the number of letters which were addressed to me, as the result of this publication, desiring that I would, as vicar of Temple church, satisfy the public how far that account was true. That I might give a general answer to all my correspondents, I particularly studied the whole of that little history, and wrote a short letter June 24th, exhibiting my testimony to the truth of it, which letter was published in the Bristol Gazette, on Wednesday June 25th. In the mean time, at the particular desire of George Lukins, I wrote the following letter to the Rev. Mr. Wylde, curate of Yatton.

"*Bristol, June 14th, 1788.*

"REV. SIR,

At the request of George Lukins, I take the liberty to acquaint you, that there was a meeting for prayer held on his account, in the vestry-room at Temple church yesterday morning, at which time we had an astonishing demonstration of the reality of that apostolical declaration, *Jesus Christ the same yesterday, to day, and for ever.* Our Lord's power was present to help, and our friend George was favoured with a great deliverance. He has had no return of his paroxism

since, and I trust that the same Divine Power, which hath so far rescued him from the tyranny of the powers of darkness, will continue to defend him against any future attacks. Let us offer our praises to the God of all grace, for this display of his lovingkindness, and let us still bear this poor man, in the arms of our faith and prayer, to the throne of grace, that the good work which is begun upon him may be carried on to perfection. I beg leave to subscribe myself,

Rev. Sir,

Your very humble and obedient servant,  
JOSEPH EASTERBROOK.

*To the Rev. Mr. Wylde, Yatton."*

To which letter the Rev. Mr. Wylde was pleased to favor me with the following excellent reply, which is worthy of the truly Christian minister.

"Rev. SIR,

I am extremely obliged to you, for the happy information you sent me of the Divine assistance bestowed upon my poor neighbour, George Lukins. I am truly thankful to the Almighty, for this great display of his mercy and power; and sincerely hope, that this fresh instance of the great love of our Lord to sinful man may ever be kept in memory, and influence the actions, not only of our afflicted friend in particular, but of all in general, who have any ways known, or have heard of this wonderful story.

I remain,

Rev. Sir,

Yatton, Your obliged friend,  
June 16, 1788. S. T. WYLDE.

*Rev. Mr. Easterbrook, Temple Street, Bristol."*

On Monday, June 18, Professor White, of the University of Oxford, the Rev. Mr. Wake, vicar of Backwell, Somerset, Richard Aldridge, Esq. Mr. Short, surgeon, and Mr. Hunt, salesman, met at my house together: at this time the Rev. Mr. Wake frankly acknowledged, that he was the author of that letter published in the Bath Chronicle, which was subscribed W. R. W. and said, that his uncle, the late Rev. Mr. Wake, vicar of Yatton, as well as himself, had deeply sympathized with George Lukins, under his complicated afflictions; and that one gentleman of the faculty had been consulted after another, for many years past, upon his disorder, but that the poor creature could obtain no lasting cure. As for his conduct, that, he declared, had been such from his infancy as deserved the greatest commendation. While I am mentioning this gentleman, I hope I may be permitted to obviate a mistake, which hath been communicated to the public, through the channel of the newspapers, that he is connected with me, and with my friends the Methodists. Now I declare, that I highly respect and venerate the Rev. gentleman, and so do hundreds of compassionate people in this city, for the great benevolence of heart which he hath manifested in his behaviour towards George Lukins; yet I have never seen him, to the best of my recollection, but once in my life, and that was at the time to which I just now referred, when many gentlemen who are at as great a distance in sentiment from what is called enthusiasm in religion, as I am persuaded this gentleman is, called to enquire about George Lukin's deliverance, as well as himself.

But to proceed. Having received such strong commendations of George Lukins from Mrs. Baber, and the Rev. Mr. Wake, and from the implication of the Rev. Mr. Wylde's letter; and Mr. and Mrs. Westcote constantly informing me, that many people daily call-

ed at their house from Yatton and its neighbourhood, to enquire for George Lukins, who all testified to the goodness of his character ; I own that I was not a little astonished at reading a letter from Yatton, subscribed S. N. in which the writer ascribes the charge of *imposture* to him. Upon my reading Mr Norman's epistle, I dispatched a letter to the Rev. Mr. Wake, delivering it as my opinion, that Mr. Norman's attack on his narrative, required a serious answer ; to which that gentleman replied, that a friend of his had undertaken to defend his veracity, in all that he (Mr. Wake) had asserted. And this, by the way, is all the literary correspondence that ever passed between us. What gross misrepresentations then have those writers palmed upon mankind, who have taken upon themselves to charge Mr. Wake with having given any assistance, or having shewn any countenance, to what some persons call the fanatical transactions of Temple church ? I am certain, that gentleman could not have the most distant idea of the intended prayer meeting, when he published his letter in the Bath Chronicle. Nor hath he from first to last had any concern in what hath happened, excepting in the character of George Lukins. And for his efforts to establish the reputation of an innocent and afflicted man, all benevolent persons, whether fanatics or anti-fanatics, will always consider him as entitled to great praise and commendation.

Some few days after I had received Mr. Wake's reply, being credibly informed that many persons in the neighbourhood of Yatton were willing to stand forth, and deliver their suffrages to the real calamities which George Lukins had sustained, I wrote a certificate, comprehending these sentiments, and desired Mr. Hunt and Mr. Westcote to take it to Yatton, and to ask the parishioners there, from house to house, if they were disposed to sign it. They carried this certi-

ficate to a gentleman in that part of the country, for his opinion, who told them that George Lukins's good character would be established without it, and in consequence of this declaration that design was laid aside.

For some weeks after this, I gave myself no trouble about the dispute, leaving it to the old neighbours of George Lukins to settle it between themselves. After the debates in the newspapers were ended, and prejudices appeared to be left upon the minds of many, to the disadvantage of this poor man, I was solicited by himself and many people of Bristol to go to Yatton, and collect the evidences of his relatives and chief acquaintance there, who had known him from his infancy; to gratify their wish I accordingly went, and called upon Mrs. Lukins, the widow of George Lukins' brother. She informed me, that George Lukins had lived in her house for the greatest part of the last eighteen years, and that he had been during that time, at different periods, grievously afflicted, and she believed that he was under the power of an evil spirit; for that at different times he was constrained to mimic the motions of various animals, and particularly of a dog; that at such seasons he had no other use of his hands, than to assist him in walking as a dog uses his fore feet; nor any other use of his speech, than to bark like that animal; and that with all the ease imaginable he ascended a flight of stairs, using his hands and feet in the motion, precisely as a dog would use his four feet; and that he lay at all fours in the corner of the chimney, and would run to the door and bark upon hearing a noise, as dogs are accustomed to do. Mr. Day, a respectable schoolmaster of Yatton parish, who resides in the same house with Mrs. Lukins, and young Mr. Lukins, her son, delivered nearly the same account. Mr. Ainsworth, and Mrs. Tippett, of Yatton, made honourable mention of George Lukins; but many others I found so bewildered, by the controversy con-

troversy concerning him, that they did not consider themselves as competent to deliver any opinion at all.

When I returned from Yatton, conceiving that the aspersions which had arisen against the character of Lukins were not likely to do him much harm, as he had apparently many friends who were so confident of his innocence, that no argument which could be brought against him, to support the charge of imposture, would have any weight with them, I intended to have given over all thoughts of publishing any appeal in his favor. But as I have been given to understand, that since Mr. Norman's pamphlet hath been published, some sarcastical reflections have fallen, not only on the poor man himself, but upon a religious community of people ; it seemed to be a matter no longer optional with me, but a duty, which I owe to God and man, *to shew my opinion.* And having now advanced all that I think necessary by way of narrative, my next business will be to collect some circumstances from thence, and to see if these, in connection with other documents which I have to produce, will not effectually acquit George Lukins from the imputation of imposture : and as all judicious persons will allow, that no defence of a man, in such an awkward situation, can be set up with any hope of establishing his character, unless the names of credible authorities be published to the world ; I hope, therefore, that no gentleman or lady, who may read their name upon this occasion, will object to the propriety of my conduct in bringing them upon the carpet : and they will the more readily excuse this, when they consider, that I am engaged in the pursuit of truth, and in the defence of religion and humanity.

The late Bishop Newton, speaking of Savonarola, says, "All persons of any note or eminence bear a double character in the world, and so doth Savonarola ; his admirers extolling him as the best of men and

the prophet of God ; his enemies reviling him as the worst of impostors and hypocrites". The state of George Lukins somewhat resembles this ; for though his friends do not attempt to speak of him as an exalted character, but only as an innocent and afflicted man ; yet his opposers fix upon him the same stigmas, as were applied to Savonarola. So that " he bears " according to Bishop Newton's phraseology, " a double character :" with some he is considered as an innocent man, and with others as an infamous impostor.

Mr. Norman having taken the trouble to collect such evidences as, in his estimation, prove the charge of imposture upon him ; he will not surely be displeased with me, if, as one entertaining a different opinion of Lukins, I compile such evidences as, in my apprehension, will acquit him of that foul imputation.

1. And the first evidence I have to produce, is Mrs. Sarah Baber, who first introduced him to my notice. I have already given in the foregoing narrative, an account of the high estimation in which she is held by me, and indeed by her neighbours in general, and I have also delivered her testimony for George Lukins. Now the declaration of a person of Mrs. Baber's reputation, who had lived many years in the parish of Yatton, who herself knew him to be an afflicted man, and who averred that she heard no intimation during her residence at Yatton, to his disadvantage, or in any other of her subsequent visits to that parish, nor ever heard any hints from any person of a suspicion of

e. imposture, previous to his coming to Bristol : I say imp. such a declaration as this, from a person of Mrs. Baber's reputation, will undoubtedly have considerable force.

2. My second evidence is the Rev. Mr. Wynde, the worthy curate, and only resident minister of the parish of Yatton ; who (from the natural construction of his letter, which I have taken the liberty to introduce in

the foregoing narrative,) evidently entertained a favourable opinion of George Lukins, while he remained at Yatton.

3. The third evidence which I shall produce, is the Rev. Mr. Wake, Vicar of Backwell. This Gentleman, as hath been shewn in the foregoing narrative, hath bestowed in behalf of the late Rev. Mr. Wake and himself, the highest encomiums on the reputation of George Lukins. Now whoever considers the extraordinary abilities, both natural and acquired, which this Gentleman possesses, will not hold it probable that he should be easily deceived. His declaration alone, with great numbers, will be considered as sufficient to acquit Lukins from the charge of imposture.

4. My next evidence is Mrs. Palmer, bookseller in Wine-street, a Lady whose integrity and veracity stand unimpeached. She declares that she was intimately acquainted with the late Rev. Mr. Wake, Vicar of Yatton, and that he usually called at her house when he came to Bristol; that she hath frequently, in the latter part of his life, heard him talk of poor George Lukins, as of a man for whom he felt the utmost tenderness and compassion; and said, that he had obtained for him all the medical help which he conveniently could, but added, that he believed George Lukins's complaint was such that medicines could never reach.

5. I next produce the testimonies of Mrs. Lukins, and her son, and Mr. Day, whose opinions I have already had occasion to mention: here I shall likewise introduce the evidence of Mrs. Martha Hunt, who now lives a servant to Mr. J. Harford, on St. Augustine's Back. She declares that she lived as a servant with the brother of George Lukins for five years, that during that time George Lukins resided with his brother, and that he was subject to violent fits for that whole period. She moreover confirms the account

which Mrs. Lukins gave me, and which I have before had occasion to relate, of his being constrained to mimic the motions of a dog, for a considerable length of time; and she further says that he was upon the whole so grievously afflicted, that she never saw or heard of any one in so deplorable a situation. Persons who have lived in the same house with the unhappy man for many years, and persons of allowed reputation too, will surely have some attention paid them by the considerate part of mankind. Neither of these ever heard of any suspicion of imposture, till after he had been brought to Bristol.

6. Mrs. Tippett, and Mr. Ainsworth of Yatton, I produce next, whose names have appeared in the foregoing narrative, both of whom speak very respectfully of Lukins's character, and consider him as having laboured under some melancholy and grievous disorder.

7. I next bring forward the testimony of two respectable surgeons, Mr James of Wrington, and Mr. Short of Bristol; both of whom have seen him in his fits, and have given it me as their opinion, that he was afflicted with a grievous hypochondriack disorder.

8. Mrs. Carpenter of Backwell assured me very lately, that she heard Mr. Whitchurch, surgeon, of Backwell say, in the course of the last winter, while he had George Lukins under his care, that he had ordered him laudanum enough at one time to put many persons to sleep, in order to prevent the return of his fit at the expected season, but all to no purpose; for his fit came on just as if he had taken no laudanum at all.

9. My next evidence is a paper writing in my possession, signed Mary Paddon, and dated Wrington, July 28, 1788, and is as follows.

"George Lukins was of a respectable family, who were pious people, and lived in credit in the parish of Yatton, I was perfectly acquainted with the family,

and . . . . . his birth, and I do testify, that his conduct . . . . . agreeably to piety. About seventeen years ago, or more, he was at my house, and he had those fits, and just before we expected the fit to come on, I gave him my advice to strive all that he possibly could against it, and gave him the Country Parishioner (a pious book) to read ; and while reading, the book flew out of his hand, about one yard and a half distance. I made him take it up, and checked him for so doing ; he then read it, and it flew away as before. I then seemed more displeased than before, and made him take it up again. I thought he could have avoided its being thrown away, and I therefore went to him, and held one part of the book, and he held the other. I held it with all my might, and thought it should not go again, but it was forced out of both our hands, at about the same distance as before, I was very much surprised, so that I was obliged to quit the place, and retired to the garden to recover myself.

## MARY PADDON”

Taken—

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Here the pamphlet from which this is taken is defective. From the word *Taken*, however, we think that a pretty accurate judgment may be formed as to what followed. It probably was that, “Taken altogether, these evidences sufficiently clear Lukins from the imputation of imposture, and establish the

fact his disorder was uncommon, and in peculiar symptoms of that disorder, that he was actually possessed of the devil.

*FINIS.*